1: Metraux E-5 (1934-1935) 1940
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design (fig. 43). Of the two skulls I collected, one bears the figure of a dance paddle (*ao*), the other that of a bird very like the one engraved on the skull reproduced by Routledge. In 1912, Knoche (123, pp. 214-215, fig. 73, *f*) obtained three magic skulls which were similarly marked. The designs are described as follows:

> The three designs are on the foreheads of the skulls and have probably been incised with a sharp piece of obsidian. One of the figures shows a simple system of lines. It is placed exactly above the supra-orbital of the right side and ends on the left side. There are three pairs of lines, and one of them is perpendicular to the others. The pairs are combined in a curious way so that they produce two rectangular triangles. The second design has the form of circles. The lower periphery is almost parallel with the glabella. The third figure is the best incised and is on the oldest of the three specimens. On the left side of the frontal bone there are four isosceles triangles with parallel sides which cross each other on the summits. The right side of the fourth triangle is lacking. The summit is on the glabella. The base of the triangle is slanting to the left socket.

Present-day natives still believe in the power of the skulls and are reluctant to part with them. They say that the skulls of the *ariki-paka* (noblemen) were stolen from the ahus. Relatives of the dead whose skulls had been stolen felt the insult deeply and sometimes resorted to war to avenge such injuries. This information is invalidated by the tradition concerning the skull obtained by Routledge (194, p. 240). It was the skull of Hotu who made it an heirloom because "it was extremely good for chickens" and he did not wish it to go out of the family. His son gave it to a relative whose son was an old man, and from him Routledge bought it. The incised skull which was sold to me by Tepano had been presented to him by the uncle of his wife.

This belief in the fertilizing power of *ariki* skulls is paralleled in other parts of Polynesia. In the Marquesas the skulls of chiefs were preserved separately and were brought out for certain public activities. Such skulls were taken on fishing expeditions to ensure a good catch and to protect the fishermen from sharks (104, p. 166). Maoris used to place the skull or bones of their ancestors in the sweet potato fields to procure a good harvest (20, vol. 1, p. 387).

DANCE ACCESSORIES

Dance Paddles

The two types of dance paddles were the *ao* which was large and the *rapa*, which was small. These paddles were held at the middle of the shaft by the dancer or chanter and were twirled very rapidly in the rhythm of the chant. The catalog of the Museum of the University of California contains an interesting statement about one of these paddles (1159): "It was used by chiefs in their war dances before the king. They were twirled and shaken in close proximity to his face as tho' to frighten him."

15:Routledge E-5 (1914-1915) 1919
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796 bottom of which was a gourd covered with a stone to act as a drum. On the top of this a man danced, being hidden out of sight in [534] the hole.]

In other cases, two, or perhaps three, boats were constructed inside the house, the masts of which went through the roof; these boats were manned with crews clad in the garments of European sailors, the gifts from passing vessels being kept as [533] stage properties. Fresh music was composed for every occasion, and in one song, which was quoted, much reference is made to the "red face of the captain from over the seas." The position of chief performer was one of great honour, being analogous, on a glorified scale, to the leader of a cotillon of our own day. It was stated by an old man that his great-grandfather had so acted, and even the words sung were still remembered. Te Haha, a Miru (fig. 83), gave us to understand that he had been a great social success in his youth, and counted up three koro, and seven haré-até-atua at which he had been present. As he was a handsome old man, and was connected with the court of the chief Ngaara, his pride of recollection was very probably justified. Juan, mixing up, no doubt, recollections of a later date, gave a vivid representation on one of these spots of the pseudo-captain striding about and using very strong language, while he called upon the engineer to "make more smoke so that the ship should go fast."

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The Miru Clan

614 On the border-line, between religion and magic, wherever, if any-
789 where, that line exists, was the position of the clan known as the Miru. Members of this group had, in the opinion of the islanders, the supernatural and valuable gift of being able to increase all food supplies, especially that of chickens, and this power was particularly in evidence after death. It has been known that certain skulls from Easter are marked with designs, such as the outline of [532] a fish; these are crania of the Miru, and called "puoko-moa," or fowl-heads, because they had, in particular, the quality of making hens lay eggs (fig. 96). Hotu, the Miru, whose mother, it may be remembered, was the victim of a cannibal feast, made his [523] own skull an heirloom, as "it was so extremely good for chickens," that he did not wish it to go out of the family. His son gave it